The Western Luminary.

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THE PERIODICAL PRESS.

It is a pleasing and useful occupation to ponder the "signs of the times," as they are gradually disclosed around us. It prevents the mind from resting upon secondary influences; and calls it away from "the things which are seen," to contemplate the purposes of Him, who uncaused, is yet the cause of all things. This was the employment of those who waited for the appearance of the Messiah. It was that of the aged Simeon, when in the fulness of a heart that overflowed with love and gratitude he exclaimed, "Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." It will be that of every christian, who is disposed to gather from the vicissitudes of human life, the wisdom which they are intended to convey.

In looking over the history of the last half century there are four concurrent series of events, which appear likely to attract the attention of an intelligent observer. The first, and to an ordinary eye, perhaps the most conspicuous, is a train of *political revolutions.*

Fifty years have just filled up their cycle since our country proclaimed her independence; and assumed a name and a place amongst the nations of the earth. On that day commenced a new era in the history of mankind. There is not a doubt that it has been broadly registered on the annals of eternity; and shall be felt in its results throughout the range of time It has been followed by a succession of changes in the social and political relations of the world, that are unparalleled in all history. Thrones have crumbled into dust; empires have been subverted by causes that were produced within themselves; prejudices that had grown strong beneath the lapse of centuries, and were rendered sacred by the universal homage of mankind, have suddenly passed away from the mind like a vision of the night; and ocular demonstration has been exhibited, that all despotic governments (volcano like) do carry within themselves the fiery elements of their own destruction.

The convulsions which marked the birth of our independence had scarcely subsided, when those of France attracted the notice of mankind. America had exhibited a beautiful and instructive illustration of the manner in which a political revolution ought to be conducted. France, on the other hand, was set as a beacon to the world, in the midst of the thick darkness by which it was enveloped; and all the surrounding nations were enlightened by the flames of that conflagration in which her liberties were consumed. Since that time the revolutionary impulse has been constantly extending A whole continent of republics have sprung up (almost by magic.) in the south, as if to contemplate the new and nobler forms of political society, which are here presented. Greece, long ago, buried in the grave of Leonidas, is now rejoicing in her resurrection from the dead. She is seen once more to guard the passes of Thermopylæ; and the glory of Marathon and Platea is again brought before our view. The eloquence of Demosthenes shall once more be heard in her senate chamber as it harangues the representatives of freemen; the integrity of Aristides shall again be found in her halls of justice. and the taste and the genius of Phidias and Praxiteles, shall again mingle their enchantments with the delights of a region, over which, nature has rejoiced to pour out the very profusion of her loveliness.

To the eye of a practised observer of human affairs, it will appear evident that the elements of society are arranging themselves for one universal conflict. Not a conflict of local interest or national rivalship, but one of principle, in which despotism and liberty shall be seen contending with each other. It seems as if He, before whom nations rise and fall and have their being, is preparing to break up the old dynasties by which the world has been so long enslaved. Knowledge is taking the place of ignorance; light is dispelling darkness; and mankind awaking to a sense of their condition, and a consciousness of their rights are every where manifesting those tendencies which shall result in freedom.

We are not permitting ourselves to wander into the region of worldly politics. That is one which has few charms to allure the contemplation of a christian. And while these our peaceful labours are blessed with the usefulness for which they were designed, it matters very little to us who wears the diadem of power, or wields the sceptre of authority; who has gathered around him the garment of literary glory; who fills the world with his renown in arms; who wins or loses in the varied lottery of life. Let us but enjoy the happiness of witnessing the triumphs of the truth and the din of parties, and the strife of angry men, (whether in church or state) will be heard as it passes by us, with as much indifference as if it were the raging of the idle and empty wind But surely if there be happiness on earth, it is found in the christian's bosom when, sitting beneath the shadows of a thoughtful mind, and with spirit subdued within him, he surveys the appearances of providence; and can discover, as he looks on it with the eye of faith, the movements of that *Almighty One* who is shrouded behind the forms of human life around us; and can see that in all the chances and changes of this uncertain state and amidst the complicated revolutions of earthly empires, the kingdom of our Redeemer is serenely, and silently, and surely extending.

But we said the times in which we live have been distinguished by four series of remarkable events; and the second is a succession of those salutary and mysterious impulses which mark the outpourings of the Spirit of God. If writers who have fixed their attention upon the political world, have called the present "the age of revolutions," they might in contemplating the world of religion have been tempted to denominate it the age of revivals. It is true, that from no period in the history of mankind does the Holy Ghost appear to have withheld these special operations. But in our day they have followed in a continuous and widening train. The little rivulet which flowed from a literary institution in Great Britain, under the auspices of such men as the Wesleys, and Whitfield, and Hervey, now rolls through christendom a broad and majestic river; whose banks are verdure, and whose sands are gold; and whose waters, while they are open for the healing of all nations, stain an especial manner, fertilize and gladden the gardens of the Lord.

If we would have an illustration of these spiritual influences, we may at this season of verdure and of beauty see it every where around us. They resemble that which the vernal sun exerts upon the earth, unseen, unheard, inexplicable--known only in its results; causing it to throw up from its prolific bosom a profusion of fruits and flowers: covering it with verdure, and clothing it in fertility.

These revivals which are the characteristic blessings of our day, constitute, without doubt, the foundation of another class of encouraging exhibitions.—We mean the Evangelical Institutions by which the church is at present so beautifully distinguished They have already been extensively and variously discussed in this magazine. But if our limits would permit, we could return with increased delight to the animating and exhaustless theme. They were at first few and feeble. Their projectors had no idea of the stupendous consequences which by such simple means they were unconsciously producing. They did not calculate, neither was it possible for them to have done so, the power of that vast moral machinery to which their feeble hands were then communicating the incipient movements. It has proved to be, what human wisdom could not have anticipated nor human energy controlled —the power of God, for the salvation of the world. And by this we know that these institutions are really from Him, that no man nor set of men, could have performed the miracles which they have wrought upon the earth, except God were with them.

A fourth series of results is intimately allied to those which have been mentioned. It is one which leads us more immediately to the object of this article, and will be found connected with a peculiar revolution which the art of printing has undergone, in its application to the necessities of human life. Almost the whole of what now passes under the generic appellation of "The Periodical Press," has been brought into existence within the last half century. And it has constantly exerted transforming energy upon mankind. beneath which society appears to be assuming new forms, and human life every where exhibits novel and distinctive modifications.

This method of publication is distinguished by the freedom and facility with which its issues may be circulated: and that admirable variety by which it is adapted to all the various characters and situations in the world. On this subject the Editor of one of the religious journals in this city has correctly said—

"Whether it be the periodical press that forms the public taste, or the public taste that controls the periodical press, they have been admirably adapted to each other. We but obey the impulse of the times when we direct our attention to the dispersion rather than to the accumulation of intelligence. Other ages have sown, and reaped, and gathered into barns. The one in which we live appears to be the almoner of mankind, and with free and impartial bounty, is scattering abroad those supplies which have hitherto been hoarded in the intellectual granaries of the world. The whole mass of the people have now broken unto them the bread of knowledge, and even the poor are fed with it. Every thing is prepared to suit the popular taste. The ponderous tomes of antiquity are reduced to their elements in the modern literary laboratory, and nothing is relished which is not first distilled through the alembic of a review; or magazine, or newspaper.

Such being the intellectual character of our age and country, it is surely the wisdom of the church, to render them subservient to that high and long career for which Providence appears to be preparing her; to press into the service of religion, the agency of literature, and thus in some degree perhaps to impart to literature the purifying influences of religion. Christianity will not occupy that high ground which she is entitled to maintain, until she lays her hand upon the Press as well as upon the Pulpit. This is the lever of Archimedes, and in the hopes and retributions of another life she has found that which the heathen philosopher could not discover, the *pou sto*, from which she can move the world."

American S. School Magazine.

PALESTINE MISSION.

With the general facts relative to the treatment received by the convert Asaad Shidiak, in consequence of his embracing the Protesta t faith, our readers are already ac quainted. The temptations which have been set before him, and the trials he has been compelled to en dure, are almost without a parallel On the 9th of March, 1826, a distinguished shekh communicated to him, through a priest, the offer of his daughter in marriage, on condition of his returning to the Catholic faith. On the 12th an attempt was made to take him off by poison. A few days afterwards, he was carefully persuaded by four of his near relatives to accompany them home from Beyroot; but it was only that he might be more easily subjected to the will of the priests. While there, a report was circulated and confirmed again, and again, that all the Consuls and Missionaries at Beyroot were slain. As none of these things moved him, he was forcibly seized, about the last of March, and taken to the Patriarch at Cannobeen. Here he was imprisoned, and loaded with heavy chains. Here he was permitted to have no bed—no books. In May he was sent to Kos hia, *as a man possessed with a devil.* Having made his escape, he was taken by a party of Maronites, and carried back to Cannobeen, where he was often insulted and beaten and spit upon Efforts have several times been made by the Missionaries to effect his deliverance, and at last by his mother.—*N. Y. Observer.*

But "down to the beginning of the present year," say the Editors of the Missionary Herald, from which the above facts are derived, "he was still immured in prison, and suffering persecution; yet he remained steadfast to the faith, which he had professed and adorned before many witnesses. That he will escape from the hands of his enemies, except by death, is possible, but, we fear, not very probable; that, overcome by pain and broken down by oppression, he should, like Cranmer, recant, though it would grieve, it should not greatly surprise us; but, that he will, through the divine assistance, persevere to the end, and be a distinguished monument of evan gelical piety rekindled upon the an cient altars of Christianity, is what we are entitled to hope, and what all should make an object of their continued and fervent prayers."

"We must not omit to say, that *Phares* [a brother of Asaad, who has never taken an active part in the persecution] became at length entirely won over to the evangelical faith and practice, and joined himself to the missionaries, as his brother had done before him; and that, in order to save him from the melan choly fate of Asaad, which he had reason to expect if he remained in Syria, he was sent to Malta, where, under the care and direction of Messrs Temple and Smith, and through the medium of the Arabic press, he may be expected to render himself useful to his benighted coun trymen."

Providential Interposition in behalf of the Mission

The powers of darkness—says a letter from Mr. Goodell to Mr. King, dated November 2, 1826—that were so fully occupied in watching *your* movements in Syria, as to leave *us* in comparative quietness, have now apparently nothing in these parts to distract their attention, and draw off their thoughts from *ourselves:* and in such wrath have they come down upon us, as to make it sometimes appear, in our view, a matter of great uncertainty, whether we die in peace upon our beds. I often wonder that some one is not hired, by a trifling sum, to poison us, to shoot us in the street, or to break into our houses and murder us in the night. I suppose, however, that we walk abroad in the day time with much less fear than our enemies, and our sleep in the night season, I dare say, is more sweet and refreshing, and less disturbed by midnight terrors.

But had not God sent terrible judgments upon the people, it is im possible to say to what extremities they would have proceeded against us. A deep plot was laid to drive us all from Beyroot. The Maronite Bishop had arrived, and had prepared an excommunication for every Maronite, who should hereafter permit his house to be hired by us; and he was endeavoring, by bribery and intrigue, to bring the Greek Bishop, and Mahommedan rulers, to act in concert with him, and thus force us to retire from the field, or to stand out in the rain with our wives and little ones. *But God, in his holy providence, sent the Greeks here at that very moment; the Bishop had to flee in the night, and has not since dared to return; and the very best houses of the Maronites fell into our hands, by the earnest request of the owners.*

The sufferings of the poor Chris tians, which followed the visit of the Greeks, were beyond descrip tion; and even now, the oppressions under which they groan daily, are almost insupportable; but the whole seems to be ordered, in the over ruling providence and righteous judgment of God, *on purpose to prevent their tearing poor little Asaad Jacob to pieces,* on account of that change which has taken place in his opinions, and I sometimes hope, in his heart. By means of these oppressions, God has put a bridle into their mouths, whenever they seemed ready to break forth into open, barbarous acts of persecution.

Moreover, just as the Armenian Patriarch at Constantinople, was ready to sally forth, with a firman from the Grand Signor against Ja cob Aga, and also, as it seems proba ble, against the men in my service God let the Janizaries loose upon their capital, and permitted the fires, which they kindled, to rage with greater fury in the Armenian, than in *any other* quarter of the city; and to burn to ashes, among many thousand buildings, the palace and the most splendid church of the Armenian Patriarch; and *thus to furnish him with sufficient employment for the present, without meddling with the ref ormation in these parts.*

In view of these and other similar deliverances and providences, we exclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

First Admission to the Mission Church in Syria.

January 2, 1827.—Yesterday, says Mr. Goodell in a letter to the Corres ponding Secretary, was to us an exceedingly interesting day. We assembled at twelve o'clock to unite with multitudes of the saints on earth in the petition, "Thy kingdom come,"—to receive *Dionysius Carabet,* a member of the Armenian church, and Archbishop in Jerusalem, *Gregory Wortabet,* formerly secretary to the Patriarch, and an European lady of distinction and intelligence, to our communion and fellowship,—and to commemorate the love of our blessed Lord, who hath purchased the church with his blood, and to whose death we are indebted for all our hopes of heaven. After imploring the divine blessing upon the services of the day, we united in singing,—

"We are a garden, wall'd around,
Chosen and made peculiar ground:
A little spot, enclos'd by grace,
Out of the world's wide wilderness," &c.

We read the 54th chapter of Isaiah, and the 2d chapter of Ephesians, accompanied with remarks, and fell down before the throne of mercy, with ten thousands of God's dear children in various parts of the world, to offer our supplications for the spread of the glorious gospel, and the salvation of Jew and Gentile.

The Articles of Faith, and the Covenant, were then read, in Arabic to the two Armenians, and in English to the other individual, during which much feeling was manifested, and many tears shed by some of those present. A prayer was offered in Arabic, consecrating the three individuals to the Father, Son, and Holy Ghost, and imploring for them grace to walk worthy of their high and holy vocation; and they were addressed in Arabic on their duties and dangers. After this followed the administration of the Lord's supper. The address to the communicants, and the prayer previous to the distribution of the bread, were in English, and previous to the distribution of the wine, in Arabic The King "brought us into the banqueting house, and his banner over us was love. We sat under his shadow with great delight, and his fruit was sweet to our taste." In conclusion we sung the 13th hymn of the 3d book of Watts, containing the lines—

"Why was I made to hear thy voice,
And enter while there's room."

But after the benediction was pronounced, all, as if unwilling to leave the place, took their seats, and we again in Arabic addressed those, who had recently professed to renounce the world, and made some remarks to the spectators who were present. The whole was a scene of deep solemnity and interest. It was the day (always dear to us) of the *Monthly Concert;* it was the first day of the year; it was a renewed consecration of ourselves to Christ, and a presentation to him of the first fruits of this mission; it was the reviving of the stones out of the rubbish, amidst the desolations of many generations—the rearing up of a church "upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone;" which church, we have confidence to believe, will live and flourish, long after we shall have gone to render up our account.

We prayed for our beloved *Asaad Shidiak,* who would doubtless have been with us, were he not in bonds for the testimony of Jesus. We thought of our beloved *Fisk* and *Parsons,* whose benevolent hearts would have been filled with unspeakable joy at such a sight, before they went to heaven.

We looked around upon several weeping individuals present, of different communions, some of whom are desirous of uniting themselves to us, and whom we shall probably admit to Christian fellowship on the next sacramental occasion, at the Monthly Concert in February. O that this mission might henceforth be like the tree of life, bearing twelve manner of fruits, and yielding her fruit every month."

Converts and Inquirers.

In his latest communication to the Corresponding Secretary, Mr. Goodell gives a list of the persons who have exhibited satisfactory evidence of piety, or who are so disposed to in-

quiry on the subject of religion as to awaken hope that they will ultimately be fit subjects for admission to the Christian fellowship.

The following persons have, for a considerable time, given evidence of piety:

1. *Asaad Shidiak*, belonging to the *Maronite Church*.
2. The *European Lady*, mentioned above; *Latin Church*
3. *Dionysius Carabet*; *Armenian Church*.
4. *Gregory Wortabet*; *Armenian Church*.
5. *Jacob*, a young man who died in November, an account of whose last days has been forwarded to the Prudential Committee, but has not yet been received; *Armenian Church*.

Such as are in a state of mind more or less promising, of whom some will probably be received ere long into the church, are specified in the following list:

1. *Maria*, wife of Dionysius Carabet; *Armenian Church*.
2. *Susannah Leflufy*, wife of Gregory Wortabet; *Greek Catholic Church*.
3. *Yooseph Leflufy*, brother of the preceding, and now superintendent of all the mission schools; *Greek Catholic Church*.
4. *Asaad Jacob*; *Greek Church*.
5. *Tarnoos*, the mission school master in Beyroot; *Greek Church*.
6. *Phares*, brother of Asaad Shidiak, sent for the preservation of his life to Malta; *Maronite Church*.
7. "Several individuals who come, like Nicodemus, in the night, to read the Scriptures and converse on religion, not being able to come in open day, without forfeiting their liberty or their property; *Maronite Church*.
8. "Several individuals who are punctual in their attendance to read the holy Scriptures with us, and who are convinced of the superstitions, and of the absence of all true religion in their church, and of their own need of the renewing of their hearts by the Spirit of God; *Greek Church*."

Making a total of about twenty individuals, whose hearts, we hope, have been moved by an influence more than earthly; besides many others, who appear to be rationally convinced, that the *Bible* is right, and that *they* are wrong.

General State of the Mission.

Speaking of the general state of the mission, Mr. Goodell used the following language in November. The number of those who come to read with us every evening is increasing. The largest room in my house is sometimes well filled; and as a few of them have found it inconvenient to return home the same evening, I have provided beds for them. They usually sit up more than half the night, conversing on what they have seen and heard.

In January, of the present year, he writes as follows: Our prospects daily brighten, though opposition to us continually increases. Almost every day developes something new. There is much commotion, and a great noise; and such are the demands upon our time, that we are sometimes compelled to go without our regular meals, and our usual sleep. Almost every thing seems to be tending towards a terrible conflict between Christ and Antichrist.

Thirteen schools had been established, which contained about *six hundred children, of whom more than one hundred were* GIRLS.

Increasing Efficiency and Importance of the Malta Press.

The printing establishment at Malta, is continually rising in importance and interest. Two presses are in operation. A printer, Mr. Hallock, has been sent from this country, and has entered upon his work with becoming zeal. Mr. Temple is able to superintend the press in *Italian* and *Modern Greek*. A fount of *Arabic* types, is about to be procured, and Mr. Smith has gone to Egypt and Syria, for a season, to prepare himself to take charge of the *Arabic press*; and lately, as was stated at the close of the biographical notices of Asaad Shidiak, Phares Shidiak, a young man of good promise, has been sent to Malta, to secure his liberty and life against the hostile attempts of his persecuting countrymen; and will be able to render valuable assistance in the Arabic department. The following extract from Mr, Goodell's correspondence, awakens the expectation that Providence will very soon prepare the way for the erection of an *Armenian press*, also, at Malta.

"It is now pretty certain, that there is a firman against the two Armenians with me, [Dionysius and Wortabet.] but Mr. Abbot, the consul, is very positive that they are quite safe in my house We all think it best, however, to send *Wortabet* to Malta, should a favorable opportunity occur. He will there be out of danger; he can learn English to better advantage, than here; and when the Armenian press arrives, his services will be wanted to correct the proof sheets. We have great hopes of his future usefulness."

Of *Phares Shidiak*, mentioned above, Mr. Goodell wrote as follows in November: "*Phares*, the youngest brother of Asaad Shidiak, appears exceedingly well, ready to suffer the loss of all things for Christ. O it is good to see the spirit of the martyrs reviving here!"—*Missionary Herald.*

LETTER FROM ASAAD JACOB TO THE CORRESPONDING SECRETARY.

August 15, 1826. I went to the city for to see one of my friends, who had been absent. I went also to my uncle's house, for to see my uncle's family. When I went to the house, and had seen them, I wished to come back. They at my uncle's told me, there is time yet; after a little, you can go. "Well," I said.

I thought, they wished to see me one day, because I had not been in their house a long time. But they did not wish to see me, but to have me go with them to the church. I stayed with them one hour, and then was the time for evening prayer. They told me, "A long time you did not go to the church; will you come now?" I told them, "Yes." I thought no one talk with me; but not so. When I entered in the church, the first one in the church said, "This is the *farmason*." They think the *farmason* is bad; that is, one who don't worship the saints, and who eat meat in the fast. When I entered, I did not worship the saints, nor put one candle before the saints. Another said, "This is not worthy to enter in the church; this is heretic." One said, "Go from our church, *farmason*." I asked him, "Why?" He said, "You eat meat in the fast, and in Wednesday and in Friday. I told him, "This is not sin, you talk lie." Then they said, "Let him go from our church." One from my friends said, "Why? he is Christian." They said, "No, if he is Christian, let him bow before the saints." I said, "This is not the sign of a Christian." One said, "Let no one talk with him, he is foolish a little;" and he who said so was priest.

In that time was fast, and the fast was for the virgin [Mary,] and in that day the priest took oil on a little cotton from the candle which was before the virgin, and crossed all in the church. When the priest came to the place where I was, he wished to cross me. The people said, "No, no, our priest, this is not worthy for this blessing oil." The priest was formerly friend to me, above all the priests. They told him, "Dont you know he eat meat every day, and he don't worship the saints." Then the priest said, "I did not know this before," and went away without crossing and blessing me.

August 26. When the fast for the virgin Mary was finished, my father came to the house where I was, and told me, "Come with me unto the mountain for to see your mother, and your brother, and sister." Well I went with him. I wished to go, because I wished to see my mother and neighbors. When I arrived to the house, it was evening time, and I was tired and slept. In the second day, my father awaked me before the sun-rise, and told me, "Come to the church with me." Well, I went with him. When I entered into the church, he told me "now you must confess. I told him, "Well, if I confess, I confess the sin just as I please." He said, "Very well, confess the sin just as you please." I began to confess. Now when any one confess to the priest, the priest tells him before he confess, to say, "I confess to Almighty God, and to his only begotten Son, and to the virgin Mary, and to the saints, and to the angels, and to you our priest." —I told him, "Let all this go, I do not wish to say that" "Very well," said the priest. Then I began and confessed without saying that. I told him, "Good many times I do not pray. Good many times I become lazy, when I read the holy Scriptures. I do not think very much about the Gospel. I am a sinner." The priest said, "Confess *the sin*." I told him, "Is not *this* sin, which I have confessed?" He said, "You have not great sin." I told him, "My sin is great and many." He said, "No, before you had great sin; this time, have not like before;" because I confessed to this priest before, and I told him, "I have eaten meat in the fast, and in Wednesday and Friday;" and he then said, "You have great many sin; your sin don't be forgiven. Oh! you must pray to God, and to the saints, and must worship the saints, and must give me some money, and give the poor, for this sin which you have." I did not tell him, this time, that I eat meat in the fast, and on Wednesday, and Friday, and he did not ask me if I did, and was glad to believe that I did not eat, without asking me, and told me you must put always your heart, and your think, and your soul, to what the priest says.

ASAAD JACOB.

Duelling.—Wilkes, on the receipt of a challenge from Horne Tooke, sent the following reply;—"Sir, I do not think it my business to cut the throat of every desperado that may be tired of his life, but as I am High Sheriff of the city of London, it may happen that I may shortly have an opportunity of attending you in my official capacity, in which case I will answer for it that you shall have no ground to complain of my endeavors to serve you."

As two city merchants were conversing together upon business, a flock of birds passed over their heads; upon which one of the traders exclaimed, "How happy those creatures are! they have no acceptances to pay."—"You are mistaken," exclaimed his friend, "they have their *bills* to provide for as well as we."

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
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By the blessing of divine providence, we are permitted to commence the 4th volume of the *Western Luminary*. We tender to our many friends our thankful acknowledgements for the interest they have taken in favor of our paper, and respectfully solicit a continuance of their patronage and influence. A list of Agents, in Kentucky, will be found on the last page of this No.; who are requested to endeavor to procure subscribers, and receive payments. We intend in our next to publish the names of Agents in some of the neighbouring states. New subscribers will be furnished with the papers from this date.

The Rev. Dr. BLYTHE, will deliver a discourse in the 1st Presbyterian Church, this morning, at 9 o'clock, in favor of the American Colonization Society, and a collection will be taken up.

INDIAN IMPROVEMENT.

The Rev. Thomas Henderson, superintendent of the Choctaw Academy, in Scott County, Ky. has politely sent us the following letter from an Indian in the Choctaw Nation, to one of the young men in the Academy. Mr. Henderson says, "the writer of this letter is a full-blooded Indian."

(C. N.) GOSHEN, *June 2nd*, 1827.

My dear friend Lyman,

Some time since I had the pleasure of receiving a very kind letter from you, which I ought to have answered long ago; but could not because of my situation and circumstances. I thank you much for your good remembrance of me. You know that I loved you, when we were at the Chief's; and that I was very sorry to leave you, when I broke up the school. I have thought of you much ever since; and have often talked about my friend Lyman, with a great deal of interest and affection; and I hope that I shall always have occasion to think of you with love. You cannot think how gratifying it was to me, to receive your affectionate letter. I was some afraid that my friend Lyman had almost forgotten his old friend and Teacher. I did not know that you was at the Choctaw Academy in Ken. till I received your letter, or I should have written to you; and I lamented much that I could not immediately write you an answer, when I received yours. I was in company with Rev. Alford Wright, on our way to the Six-towns, and he could stop only a few moments, and then hasten on. But, my dear Lyman, I bore you then, and do still bear you on my heart with a growing interest. I shall be waiting and looking with much solicitude to the day when you shall have acquired a good education, and be prepared for usefulness among our dear, but ignorant people. I should be glad to meet with you again, that we might speak to each other face to face. But the Lord must direct our ways. We need some men of good morals and education very much, to set our people a good example.

The people seem to manifest a greater desire for their improvement than ever they manifested heretofore. The Choctaw brothers, some of them, appear to be awake to their good, and to exert themselves to remove the great ignorance of the people, and the awful shades of superstition from the land. And I hope this desire will enkindle more and more in the breast of every person. There is evidently an increasing anxiety among the people to read in their own tongue; and I devote a part of my time to their instruction. But we want very much some person to encourage them. They are yet in a great measure blind to that which is for their greatest good, that is, the largest portion of them. There is nothing that can raise this nation from its degraded state, but the gospel:—There is nothing that can render this people happy, but religion. There never was a nation or a people that prospered, until the gospel prevailed among them, and the religion of Christ became the foundation of their interest.

If there has any good been done to this people, it must all be attributed to a good providence. I trust that God has began a good work in this land, which will be carried forward, until all our nation shall become civilized.—Christianized,—and become a happy people. Learning, or conforming to decent and respectable rules of morality, will not make us happy in this world, unless we seek and experience the renewing and sanctifying grace of God. Then all our other attainments will prove to us great and inestimable blessings. God gives us our lives, and permits us to enjoy all our earthly comforts and blessings; and woe will be unto us if we abuse them, and despise the Giver of them.

My dear friend Lyman, I hope you will endeavour to keep yourself from wickedness, or from the evils which are in the world. Do not despise religion, nor forget your Creator, nor trifle away the things of eternity. Seek that wisdom which is from above; she will preserve thee.

Remember me affectionately to all your old School-mates; tell them that I love them all, and shall try to write to them. I am sorry that I have to write in such haste as I do, but I hope you will find out what I have written. This must go in the morning for Office.

Please to tell my dear friend George Harkins, that I do not forget him, and will endeavour to write to him soon. I am your sincere and affectionate friend, ADIN C. GIBBS.

Mr. Lyman Collins.

MAYHEW.

The following letters, addressed by an Indian child to some Benefactors of the Mission School at Mayhew, in the Choctaw Nation, residing in Hartford Conn. and published in the Connecticut Observer will furnish another argument for increased exertion in behalf of Indian Missions. To them al so God grants repentance unto life.

Philadelphian.

Mayhew School, C. N. April 17, 1827.

We have heard by Mrs. ———'s letters that you contributed things for the health and comfort of the mission family. We thank you very much for it, and we would still thank you more for your prayers. Oh, dear sister, we wish you to be much in prayer for this poor benighted land. We were all very stupid last term, but there was some excitement commenced here in January and now we have a little praying Society in this school, but we cannot keep ourselves. Unless we feel our dependance on God, we shall surely go back to stupidity.

We desire you to pray for us, that we may not turn back, and that we may feel our dependance in God, and that we may do more and more for God's glory, and not bring a reproach on the cause of the Redeemer.

Suffer me to subscribe myself your sister in Christ. SUSANNAH MOORE.

April 19, 1827. Mayhew.

Dear unknown friend,

I think you are my friend because you are good to my teacher, to send her things that will be beneficial to her health so as to make her able to teach us. I think I am very thankful to the good people at the north for sending missionaries to teach us about the Saviour, and for sending things to the children; but I am more thankful to God, for putting it into the hearts of good people, to do so much for us. It will be five years next May, since I first came to school. But I have been absent much of the time, and I have heard much said about God; but I have rejected him till last February. I began to feel that I was undone and lost forever without an interest in Christ, and I hope he has heard my prayers and has had mercy on me, and now I want every body to love him, for he is a good Saviour indeed. I wish you to pray for this school. I hope some have found him to be precious to their souls. I thank you for the things which you sent to Miss —— and to the rest of the mission family. SUSANNAH MOORE.

LATE FROM THE SENECA MISSION.

A letter from one of the missionaries among the Senecas to a friend in N. York, dated *Seneca Mission House, May 25th*, says, "Our hopes and fears, our afflictions, and I think I may add, our consolations, for a few months past have been of no ordinary kind. The Lord has laid his hand heavily upon us; but he seems to be calling some of the Indians to repentance.—putting a new song into their mouths, even praise to his name. We had a very interesting season the first Sabbath in this month, which was our communion. Six were added to the church."

The writer speaks very favourably of Red Jacket's wife, and states that he has left her for the sole reason that she is determined to listen to the Gospel and embrace the Saviour.

"Yesterday, we followed one of our dear scholars to the grave. Destroy Town's youngest son, about six years of age. He had been the flower of our school for a year past, was able to read with much ease, and give definitions or answer questions in Geography, to the astonishment of every one; and from his whole appearance in his sickness, we cannot but hope that he was prepared for the rest which remaineth for the people of God. His name was Zechariah Lewis."—*Obs.*

CHEERING PROSPECTS AT MONROE, CHICKASAW NATION.—Extract of a letter from the Rev T. C. Stewart, Superintendent of the Missionary Station at Monroe, to the Rev B. Gildersleeve, Cor. Sec'ry, dated April 18, 1827. "I hope in a little while we shall be able to give you good news from Monroe. At present I can say no more than that we have now *anxious meetings* in the wilderness. On last Saturday evening, seventeen inquiring souls attended. We have three meetings a week for religious worship, all of which are crowded by solemn and attentive hearers. Since the commencement of the recent solemnity, one soul has hopefully passed from death to life, and from present appearances, the hope is indulged, that many more will soon experience a Saviour's love. It is indeed a solemn time amongst us, and with none more than your unworthy brother."—*Charleston Obs.*

STATE OF RELIGION IN THE BALTIMORE PRESBYTERY.

From their last Report to the General Assembly.

The Presbytery of Baltimore report to the General Assembly that the state of religion within their bounds, is more encouraging than it has been in former years. In the *first and second* congregations of Baltimore, the Lord has been pleased in some measure to revive his work—about the first of March a considerable degree of seriousness began to be manifest in both the churches, and it has gone on increasing in both with about an equal pace, until between 50 and 70 in each, mostly young persons, and of both sexes, now profess to have passed from death unto life—of these 48 have been united to the 1st church, and 42 to the 2d church. Many are yet impressed—a good many others profess (on apparently proper evidence) a saving change since—and the work seems still to continue—no week has lately passed without new cases of both conviction and conversion.

Among the facts preceding or connected with this work of grace which appear worthy of being communicated, are the following: 1. Prayer accompanied with fasting, the pungent preaching of the simple Gospel, and especially visiting from house to house, seem to have been greatly blessed.

2. Bible classes and Sunday Schools have appeared to be eminently useful in (under God) bringing on this work. The great body of the converts has been from these institutions—several of the most promising children and nearly all the teachers in some of our schools, have become hopeful subjects of grace.

We think it not unimportant in this connexion to mention the perfect harmony that has subsisted between the

pastors of these two churches, and their people, not doubting that it has been instrumental in promoting the good work.

The establishment of a valuable city missionary in the 3d Presbyterian church of Baltimore, is regarded as a highly auspicious circumstance, and the promise is strong, as gathered from the present intimations of Providence, that this decaying church will be soon and happily re-edified; a revival seems to have commenced there.

The Mariners church, under the patronage of various christian denominations, has, within the last year, been completed and opened for worship—a large and attentive congregation is collected in it every Sabbath, and the faithful labours of the Seamen's preacher are owned of the Lord.

The presbytery, in concluding this brief report of facts, on which they have not thought it necessary to comment, would thus publickly express their gratitude to Almighty God, for his gracious visit to them, and they do earnestly solicit the prayers of their brethren throughout the church, that they may share yet more abundantly that divine influence, which convinces and converts the soul.—*Philadelphian.*

CHRISTIAN BENEVOLENCE.

The following schedule, which we have prepared chiefly from official documents, presents, at one view, the receipts of the principal Benevolent Societies of our country, during the year embraced in their last annual Reports, and also during the year preceding:

Names,	1825—6. dolls. cts.	1826—7. dolls. cts.
Am. Ed. Soc.	12,003 09	73,428 90
Am Bd. of Mis.	63,392 54	67,401 90
Am. Bible Soc.	51 339 94	64,764 13
Am. S. Sch. Un.	12,499 68	42,000 00
Am. Tr. Soc.	10,158 78	30,413 01
Am. H. M. Soc.	11,804 00	18,140 76
Am. Col. Soc.	10,936 04	15,963 87
A. Bp. Bd. of Mis.	7,108 4	10,987 31
Am. Tr. So. Bost	6,335 05	10,304 40
Pres. Ed. Soc.	8,000 00	8,000 00
Meth. Miss. So.	4,908 22	6,812 29
Mis. So. of Con.	4,969 00	6,215 65
Ref. D. Mis. So.	2,577 93	3,528 24
West. Dom. Miss. Soc. [formed June 1826		2,577 68
Am. Jews' Soc.	3,595 00	1,266 40
	214,827 41	361,804 54

Deducting from the latter sum 5,640 dolls. 99 cts. which was paid over by the American Tract Society at Boston, to the Am. Tract Society at New-York, (of which it is a Branch,) and so is included among the receipts of both,—we find the total amount contributed to the above named fifteen Societies during the year embraced in their last Reports, to be THREE HUNDRED AND FIFTY SIX THOUSAND, ONE HUNDRED AND SIXTY-THREE DOLLARS, FIFTY FIVE CENTS: and the total *increase* above the receipts of the same Societies the year preceding, ONE HUNDRED AND FORTY-TWO THOUSAND, FIVE HUNDRED AND THIRTY SIX DOLLARS, FOURTEEN CENTS!

This result will probably surprise others, as it has ourselves. It indicates an advance in the cause of Christian charity, such as perhaps was not anticipated, even by those best acquainted with the religious movements of the age. Yet we have no besitation in saying, that thousands who have contributed to these objects, and whose donations are considered liberal, have not done their *whole* duty. So long as a large proportion of our world is shrouded in heathenish darkness; nay, so long as one province, or town, or soul, remains in ignorance of a Saviour, the command will still be binding. *Go ye into all the world, and preach the Gospel to every creature*: and it is not a mere casual effort on the part of Christians, that will authorise them to say, "I have obeyed the spirit of the command." *N. Y. Obs.*

PRINCETON THEOLOGICAL SEMINARY.

From the Report of the Directors of this Institution, to the late General Assembly, it appears that the number of students at the date of the previous Report, was 114. Number received during the last summer session, 10. Winter session, 32. Present number, 91. The number who completed their course at the end of the summer term, was 24. Two new scholarships have been formed during the year,—one by Mr. James Anderson of New-York, the other by Mr. Anthony Kennedy, of Frankford, Pa. *Ib.*

MISSIONARY RE-ENFORCEMENTS.

The Monthly Concert in Park-street Church, on Monday evening, was rendered unusually interesting by the presence of six persons who have devoted themselves to missionary service, and were about to leave Boston for the scenes of their future labors. The Corresponding Secretary read the instructions of the Prudential Committee, and they were commended to the God of Missions in prayer, by Rev. Drs. Jenks and Beecher. Rev. Cyrus Stone and wife, from Marlborough, N. H.; and Miss Farrar, formerly of the same place, but recently resident in Boston, with Rev. David O. Allen, from Princeton, Mass. and his wife, from Westminster, Mass. are destined to re-enforce the mission at Bombay. Mr. John Eliot, of Newcastle, Me. goes out as a teacher among the Tuscaroras in New-York. Mr Eliot left town on Wednesday. Those going out to Bombay embarked on Tuesday last, in the Emerald, Capt. Heard, bound to Calcutta. Mr. Stone was ordained a year since, and expected to have gone out last autumn, had Providence opened the way. Mr. Allen was lately ordained at Westminster. The prayers of many will ascend, that the God of the Sea will make their way plain, and bring them to their desired haven. The bereaved mission at Bombay has become weak, and extremely needs these and other additional laborers.—*Rec. and Tel.*

THE MARRIAGE QUESTION.

General Synod of the Reformed Dutch Church, June, 1827.

The following resolution on the minutes of the General Synod, and which had been postponed for the consideration of this Synod, was discussed at considerable length.

Resolved, That so much of the acts of the General Synod, passed in the years 1797 and 1815, recorded on page 264 in the appendix to our constitution, as directs the churches to exclude from sealing ordinances the persons contemplated by those acts, be and the same is hereby repealed.

This resolution was finally rejected, nays 41, yeas 15, by which it was determined to be inexpedient to make any alterations or modifications of the decisions of the church on the subject of a man marrying his deceased wife's sister. *Philadelphian.*

INTEMPERANCE.

Extracts from an able discourse on this subject, recently delivered by the Rev. Andrew Rankin, at Thornton, N. H.

"Admitting that there should be no increase of intemperance within a year, entire abstinence would save, for useful purposes, fifty-two millions of dollars, twenty thousand persons from sickness, and ten thousand from all the horrors of the drunkard's death; and it would prevent inconceivable wretchedness in this world, and in the next, much eternal weeping and despair.

The expense of the national administration is about twenty millions of dollars; what is expended for ardent spirits in one year, would support the national administration more than two years and a half.

The nation would consider it a great relief, to be released from the tax necessary to support its administration; now let them dispense with ardent spirits for five years, and they would have sufficient to support the administration, and have one hundred and sixty millions of dollars in bank.

The number of ministers necessary to supply our country, supposing it was, at the present time, a moral wilderness, giving each minister the charge of a thousand souls, is eleven thousand and five hundred; and the money expended for ardent spirits, would support one hundred and four thousand ministers, giving each minister a salary of 500 dollars; that is, since there are now more than five thousand ministers in the country, it would supply our present need at home, and give to the heathen ninety eight thousand preachers, i. e. it furnishes the means of grace to ninety millions and a half of immortals now dwelling in the region and shadow of death. In this way, nearly one sixth of the heathen would, during the current year, be placed under the sound and amid the blessings of the Gospel, and in a little more than six years they would all be in the same situation.

The present annual expense for intoxicating liquors, would erect ten thousand four hundred meeting houses, allowing that each meeting house cost five thousand dollars. It would found one hundred and four Colleges, with a fund of half a million of dollars each. It would support during a year, allowing to each individual, one hundred and twenty dollars, four hundred and thirty three thousand, three hundred and thirty three pious young men in the study for the ministry—or, it would support during the whole course of the study, preparatory to the sacred office, giving each individual one thousand dollars for that purpose, fifty-two thousand young gentlemen—it would furnish so many ministers.

In 1821, it was stated that the annual expense of intemperance to the United States, was twenty-two millions; in 1823, thirty millions; and in 1826, fifty-two millions of dollars! Thus rapidly the evil has been growing till it has become such a gigantic foe, that this mighty republic is in danger of being crushed by it! And to this day, the nation and most of the people of God are slumbering over it! But the time has come, when Heaven and Earth call on every patriot and every soldier of the cross to make a united effort, to put an end to the existence of the insidious common enemy."

Steam Boat.—An arrangement has been made by the 'Albany Steam Boat Association,' that the steam boat VICTORY is not to sail on the Sabbath days. It is not to be feared but that the directors of the boat will receive the patronage and encouragement of all such as regard the law of our God, and the interests of society.

Albany Ch'n Reg

PROVISIONS FOR THE GREEKS.—The Greek Committee of this city have published a statement, from which it appears that the value of the first cargo of provisions shipped from this port for the Greeks, was 17,500 dolls. of the second, 16,616 dolls. and that the Committee now have provisions and money to the value of 4,100. The Albany Committee have on hand, in provisions and money, 5,750 dolls. Making a total of 43,966. It is intended to send out another vessel from this port, and also from Boston. Two from Philadelphia have sailed some time since.

N. Y. Observer.

TRIBUTE OF DISRESPECT.—A Montreal paper of April 11th, speaking of the death of his Royal Highness the Duke of York says, "*The loss of so excellent a patron to the* NOBLE *and* USEFUL *sport of* HORSE-RACING, *will be deeply felt.*" What an eulogium, for an heir apparent of the British throne.

ST. LOUIS, June 14.

INDIAN BARBARITY.

We are indebted to the politeness of a friend for the following extract of a letter, received yesterday, from a gentleman on the Upper Mississippi, dated

FORT SNELLING May 31, 1827.

"A short time since, a party of about thirty Chippeway Indians arrived here with their families, in order to hold a talk with their father, Major Talaferro, and encamped immediately under the walls of the Fort, for their better security from the Sioux. On the night of the 27th inst. however, a party of the Sioux approached their camp, fired on them, and wounded eight, three mortally. The day following, thirty or forty of the Sioux were surrendered to the Chippeways, who selected two of them, and after conducting them a few hundred yards from the fort, shot them, drank of their blood, and returned to their lodges in apparent good humor.

"Since writing the above, the Sioux have given up two more of the aggressors to the Chippeways, with a request that they should share the fate of the others: they were accordingly led to the same spot, and despatched in a similar manner. After washing themselves in the blood of the slain and again allaying their savage thirst in the crimson stream, they retired quietly to their camp."

NEW THEATRE.

Thoughts addressed to the Committee and subscribers for a New Theatre in Boston, through the Recorder.

GENTLEMEN,—Permit one of your fellow-citizens to lay before you some of the thonghts which passed his mind, in reflecting upon the enterprize in which you are engaged. You are men of generous and patriotic minds You have laid your plans upon a liberal scale. Having selected one of the most beautiful sites in a city unrivalled for elegant situations, you purpose to erect upon it an edifice, which shall endure for ages and be admired in the midst of architectural magnificence. A structure, which shall maintain its massy dignity while mirth reigns within its walls: nor change, until in years to come, the funeral processions of its builders shall have one after another passed by, and all who witnessed its rising have long slumbered in the grave. When the labor of its erection shall be completed, and art have finished its decorations, its doors shall be opened, and with the sonnd of the viol and every instrument of music, the throng, retiring from the busy pursuits and anxieties of the day, shall be invited here, to throw off their cares, and for the evening at least to be mirthful. Here poetry shall carry its thrill through the soul, the art of mimickry make distant scenes and ages present, and genius and eloquence and grace exert their power Here Apollo and and the sacred Nine shall dwell and the delighted crowd return to pay to them their willing evening sacrifice. But neither at its openings, nor during the long ages while its walls shall stand, will the herald of salvation with the sacred Bible in his hand tell of the tragedy on Calvary, or proclaim the hopes of eternity to dying men. No throng shall bend their knees in prayer, or raise their voices in shouts of thanksgiving to that one God, who for a theatre has built the universe, for scenery spread out nature, whose tinsel is the rainbow, whose spangles are planets, and whose actors are men & angels led on by himself, the Lord of hosts. Here shall assemble, from evening to evening, many of great worth and respectability, the company of the gay whose hearts are sad, and of those whose only care it is, to be happy *now;* and here shall also come the painted harlot, whose house is on the way to hell, and with her the veteran debauchee, whose path is strewed with broken vows and ruined innocence. The youth too, the hopes of his mother, whose head has often received a fathers blessing, with glowing passions will come here, to be devoured by vultures. But into these doors, he who seeks his Saviour will never turn hoping to find him; the afflicted will never seek comfort in pouring out his complaint before his Father in Heaven. If the name of God is called at all, will it not be in profanation, or to add weight to curses? Will not the Bible be mentioned with contempt, and the blessed Saviour sometimes be made the song of the drunkard? When the assemblies disperse, many will go away to spend the night in debauchery, but very few to spend an hour with God in their closets. If sometimes a good resolution is strengthened, or a virtuous principle cherished, in a thousand instances the bands of virtue will be loosened. From year to year a multitude will enter here upon a course of dissipation, in which they will be hurried to destruction. From age to age many fond parents will weep tears of blood over their ruined sons, and possibly their fallen daughters; and wives and sisters join the lamentation.

And now permit me to say most respectfully to you, gentlemen, that for all these consequences the builders of the new theatre make themselves responsible. And let me ask you, is this the return which is due from you to the city in which you reside, and in which you have accumulated your wealth? Is this the inheritance you would leave to your children? Will you consent, for the sake of increasing a little the wealth of which you have already enough, to visit all these evils upon yourselves and your neighbors and your posterity for ages?

Some further considerations I will soon address to you, and remain your obedient servant, A FATHER.

From Zion's Herald.

UNIVERSALISM WILL NOT DO TO DIE BY.

In August, 1813, Mr. C. of M. Conn. a professed Universalist, was called to try the efficacy of his principles on a dying bed. He was between 27 and 30 years of age at the time of his death. On the same week in which he died, I watched with him one night. He told me he had been at much expense for an education, but had not improved his learning as he ought, having felt at ease respecting the future state of man, believing all would be saved, let them live as they may; that he had had many calls to repent, by the preaching of the gospel, and the written word, but still persisted in sin; but he now saw wherein he had done wrong; he had been the means of leading many astray, telling them there is neither hell nor devil, except what is in this world. "I have sinned away my day of grace: here I lie upon my death bed, the horrors of hell are open to my view, and I see that Universalism is the means of damnation to many souls.—I see there is no mercy for me; there is no place for repentance, that I may escape the wrath of God. O that hell! that dreadful hell, where the wicked are punished for ever and ever! I advise you as a friend, not to do as I have done; and would so advise all others could I see them and tell them my feelings. If I could live I would do differently from what I have done." Many other things of the same nature be said, which have escaped my recollection. Some of his friends told me, he died in all the horrors of despair, telling those around he was going to hell, where hope and mercy can never be found, swearing at almost every sentence, and thus closed his miserable life.

JOSEPH W. BARTHOLICK.

From the Vermont Chronicle.

FAMILY WORSHIP.

I have often lamented the manner in which *evening prayer* is disposed of in many serious families. After tea, the family go about their ordinary business Directly the evening closes in, and the children one after another, fatigued with the little labors of the day, retire to rest The hum of conversation is kept up—the needle is briskly plied, till exhausted nature with its accustomed yawn demands repose. The man of the house—the priest of the family, asks the partner of his bosom, if it would not be well to have prayer ere long: and urges, as a reason, that he is fatigued and sleepy, and *must* soon retire to rest. "Perhaps, as it is *so late*, we need not read the Bible;" and so the Bible is left to sleep, unmolested, on the shelf for that night. And then the prayer; —if it is not interrupted by frequent yawns, is offered up—if it goes *up* at all—in a lame, heartless manner This is an evil custom. It is pregnant with many mischiefs; and ought to be abandoned.

It is a most important thing to make *children* see and feel, that family worship is a duty and a privilege. Great pains, then, should be taken to suit it to their age. They must retire to rest at an early hour; but never ought they to do it (every rule has its exceptions) until they have been called around the domestic altar; and in the example of their parents—a thing, which speaks to their hearts—are taught to confess their daily sins and to commit their bodies and their spirits to the guardian care of their heavenly Father. If they are made to see, that their presence cannot be dispensed with at the evening sacrifice, will they not be led to conclude, that in their parents' view at least, domestic worship is a sacred duty, incumbent on every member of the household? Will they not be brought to believe, that this duty has a happy and important bearing on *their* interests, as well as the interests of their parents?

But some of the elder children may be persuaded 'to sit up' to attend family prayer, when delayed till late in the evening But overcome with fatigue and drowsiness, will they be profited by the duty? I once lived in a family, where a youth of sixteen, of sober character often stretched himself at evening prayer across a chair, and "went to sleep." Why should the "sickly and the lame" of the flock be brought to the altar of God?

I always thought, that if I was ever placed at the head of a family, the evening sacrifice should not be delayed, till exhausted nature loathed the sight of the altar. When we have "drank our tea," without waiting for the going down of the sun, we unite our hearts in domestic worship. I do not know but my children engage in the service with as much cheerfulness, and alacrity, as in the devotions of the morning. And I do know that I am far more interested in the duty—am enabled to perform it with more pleasure and advantage, than when it is delayed till the clock strikes ten, or even nine. PHILO-MEDLEY.

From the Vermont Chronicle.

A SHORT SERMON.

Acquaint now thyself with Him and be at peace. Job. xxii, 21.

My object in this discourse will be, to show you how the knowledge of God leads to peace of mind, and with what feelings we are to acquaint ourselves with him, that he may bless us by the bestowment of this peace.

To know God fully, we must know something of ourselves—of the inward workings of our own minds, and the motives that induce us to act. It is only by comparing what this knowledge has brought to light, with the requirements of the Divine law and the holiness of the Divine character, that we learn to view things in their true light and just proportions. This is the principal characteristic of true repentance. It is a sorrow for sin, which arises from seeing that it is hateful in the sight of a heart-searching God. A sorrow founded in any thing else can never lead to holiness of life, or prepare us for happiness in heaven.

But how, it will be asked, can such views as these lead to peace of mind? Just in proportion, I would answer, to their depth and strength, will usually be our reliance on Jehovah—just in proportion to their influence over our whole souls will

be our trust in the Saviour of sinners. You have many of you doubtless felt that happiness which springs from an intimate acquaintance with a fellow man—from that oneness of heart which the same views, feelings, hopes and fears have caused, and you will tell me that nothing could induce you to relinquish this enjoyment—it is the solace and support of your life. Now why should not intercourse and communion with God lead to the same results—with this difference, that as we have sinned against him, we must first approach him with repentance and a resolution made in his strength, to offend no more. Those who are in the habit of daily secret prayer will tell you that it is so—that they love to lift up their hearts unto their Maker and Redeemer, feeling confident while they do it, that he is near them, to hear and bless them.

It is such persons as these too, who can seek God in all his works who can bless him for the beauties of nature, for the delights of social intercourse, for the comforts he has scattered along their path in life, and for all the dispensations of his Providence, whatever they may be; for say what we may in regard to this, it is only those who have in their hearts a deep principle of piety towards God, who can worthily praise him, or even acquaint themselves with him through his works. The most finely strung or highly cultivated mind, though it may love to dwell on the wonders and beauties of this world, or upon the still more wonderful mechanism of its own fleshly tabernacle, will seldom be found uniting with those who in praising God, cry, "Great and marvellous are thy works, "Lord God Almighty," if it has not first been attended to this song of joy by a sense of redeeming love.—"The love of Christ constraineth us," saith the Apostle of the Gentiles: and truly, were it not for this constraining love, we might as it respects our own happiness, sit all our life in the "region and shadow of death," unless indeed we choose so far to forget of what we are made and wherefore, as to rush into the vain amusements of this wicked world without any care or thought of that which is to come.

In the second place, as it regards the feelings with which we are to acquaint ourselves with God, that he may own and bless us, few of you will deny that weak and dependant creatures should come before their Maker and Preserver with reverence and humility—and if we confine ourselves to generalities, the most hardened sinner will acknowledge that repentance and confession become a duty when we approach Him from whom we have wandered. If then we have all erred and strayed like lost sheep—if we have not in all things felt,—and thought, and acted for God—making his will the sole rule and guide of our lives, it becomes us to see to it, that we seek his pardon in such a way that he will receive and own us. Shall we dare approach him trusting in our own efforts—making a merit even of our repentance—seeking forgiveness only that we may sin more boldly in future?—O no! let us come disclaiming every thing like self righteousness—let us come with hearts bowed down to the dust with a sense of our exceeding vileness in his sight—let us come depending solely on his grace for sanctification, and on the merits of our divine Redeemer for justification and complete redemption —Coming thus, we have the authority of the Bible for saying that he will in no wise cast us off—he will make us happy for time and for eternity

There is such a thing, my friends, as rejoicing in God with a joy that shall make all earthly pleasures seem insipid in the comparison. I would not talk to you of "frames and feelings," for, in the opinion of your *preacher*, they, alone, are of little, very little worth; but the joy which I speak depends not upon the spirits—sinking and rising with them—fluctuating with every little unpleasant occurence that may befall us. It is solid, substantial and durable—arising from a constant sense of dependance upon God—from a humble and faithful walking with him—from a desire to make his will our rule and guide in all situations and circumstances—and from an habitual waiting upon him to learn our duty, and the path in which he would have us to go. It is, I will venture to assert, from the want of such a spirit and such a life, that you so often hear Christians complain that they are far from peace;—let them live as the Bible commands us to live—as the apostles and martyrs of the primitive church lived—and songs of joy will continually be heard in their dwellings—yea, their hearts will alway be praising and magnifying the Lord, who hath done such great things for them.

In conclusion, allow me to commend to your immediate attention the subject of this sermon. It is not of slight importance, even as it regards your well-being in this world: what then must be its importance in relation to your eternal interests! Your *all* depends, I might almost say, upon your decision this day concerning it. Let me then beg *all* of you—those who are esteemed by the world & those who are not—rich & poor—learned and ignorant—moral and immoral—for each one needs the preventing grace of God—let me beg all of you, to acquaint yourselves with Him, this day, and be at peace.

HISTRIONIC PREACHER.

Mr Whitefield displayed in his boyhood great theatrical talent; and when afterwards called to the ministry of the gospel, he indulged in a histrionic manner of preaching, which would have been offensive, if it had not been rendered admirable by his natural gracefulness and inimitable power. Remarkable instances are related of the manner in which he impressed his hearers. A ship builder was once asked what he thought of him. "Think!" he replied, "I tell you sir; every Sabbath that I go to my parish church, I can build a ship from stem to stern under the sermon; but where it to save my soul, under Mr. Whitefield I could not lay a single plank."—Hume pronounced him the most ingenious preacher he had ever heard, and said it was worth while to go twenty miles to hear him. One of his flights of oratory is related on Mr. Hume's authority. "After a solemn pause, Mr. Whitefield thus addressed his audience: "The attendant angel is just about to leave the threshold, and ascend to heaven; and shall he ascend, and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways?" To give the greater effect to this exclamation, he stamped with his foot lifted up his hands and eyes to heaven, and cried out, 'Stop, Gabriel, stop, Gabriel! stop ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!'" Hume said this address was accompanied with such animated, yet natural action that it surpassed any thing that he ever saw or heard in any other preacher.

The elocution of Whitefield was perfect; he never faltered, unless when the feeling to which he had wrought himself, overcame him, and then his speech was interrupted by a flow of tears; sometimes the emotion of his mind exhausted him, and the beholders felt a momentary apprehension for his life.

He would frequently describe the agony of our Saviour with such force, that the scene seemed actually before his auditors. "Look yonder," he would say, stretching out his hand, and pointing while he spake, "what is that I see? It is my agonizing Lord! Hark, hark! do you not hear! Oh my father, if it be possible, let this cup pass from me! nevertheless, not my will, but thine be done!" This he introduced frequently in his sermons: and one who lived with him says, the effect was not destroyed by repetion; even to those who knew what was coming, it came as forcibly as if they had never heard it before.

Sometimes at the close of a sermon he would personate a judge about to perform the last awful duties of his office. With his eyes full of tears, and an emotion that made his speech falter, after a pause which kept the whole audience in breathless expectation of what was to come, he would say, "I am now going to put on my condemning cap. Sinners, I must do it: I must pronounce sentence upon you!" and then, in a tremendous strain of eloquence, describing the eternal punishment of the wicked, he recited the words of Christ, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels" When he spoke of St. Peter, how after the cock crew he went out and wept bitterly, he had a fold of his gown ready, in which he hid his face.

Perfect as it was, histrionism, like this, would have produced no lasting effect upon the mind, had it not been for the unaffected earnestness and indubitable sincerity of the preacher, which equally characterized his manner, whether he rose to the height of passion in his discourse, or won the attention of the motley crowd by the introduction of familiar stories and illustrations adapted to the meanest capacities. —*Percy Anecdotes*

It has been shrewdly said that when men abuse us we should suspect ourselves, and when they praise us, them. It is a rare instance of virtue to despise censure, which we do not deserve; and still more rare, to despise praise which we do. But that integrity that lives only on opinion would starve without it, and that theatrical kind of virtue which requires publicity for its stage and an applauding world for its audience, could not be depended on in the secrecy of solitude, or the retirement of a desert.—*Lacon.*

The book of all books is your own heart, in which are written and engraven the deepest lessons of divine instruction; learn therefore to be deeply attentive to the presence of God in your hearts, who is always speaking, always instructing, always illuminating that heart that is attentive to him.—*Law's answer to Trapp.*

Charity and fine dressing are things very different; but if men give alms for the same reasons that others dress fine, only to be seen and admired, charity is then but like the vanity of fine clothes.—*Law's Serious Call.*

POETRY.

For the Western Luminary.

Mr. Editor,

The following extract from one of the Tragedies of Euripides, will show, (unless I have entirely failed to exhibit the sentiment of the beautiful original) that even in the estimation of a Pagan Poet, dissipation and genius have no mutual relationship, and that the carousing spirit of luxury is as hostile to the *muses* as it is to virtue and happiness.

'Tis a truth which fair wisdom will ever maintain,
That the children of pleasure are foolish and vain,
Who mingle the numbers of music divine
With the noise of the banquet—its mirth and its wine:
For the lyre, with its soft thrilling tones was design'd
To soothe and to cheer the disconsolate mind,
But not the rude glee of the feast to prolong,
Nor profanely to flow in the Bacchanal's song.

Though the dark waves of grief, while in terror they roll,
No charm can resist and no art can control,—
Though the heart-cheering numbers of song die away
When death spreads around us the chill of dismay;
Yet when time's healing hand has assuaged the sharp pain,
How reviving the lay that salutes us again!
To the care-burthen'd bosom how grateful the lyre!
—Like the dawn on the hills when the night storms retire.

O shame on the Bard whose voluptuous strains
With riot are mingled where luxury reigns!—
Sweet Music! they need not thy numbers employ,
Who in feasting exult with tumultuous joy—
Be theirs the full banquet with dainties o'erspread—
Its loud roaring wassail and wine sparkling red—
Give me the lone dale with its spring-shading trees,
And the harp's pensive lay rising soft on the breeze.

V.

A TENDER SCENE.

A minister of the Lord Jesus once called together the elders of a church that he had gathered from the world. He was about to leave them, and the impression was strong on his mind that he should never see his beloved people again on earth. None but a child of God can conceive the sublimity of feeling that pervades a scene like this. Memory traverses the past, lingers a moment over each fond incident, and recalls every tender association. This scene resembles death, because it is a separation, and because the same solemn mournfulness of the heart is called into action that death awakens.—This minister of Jesus stood in the midst of the aged and venerable of the church, and made this affectionate address:

Since I have been with you, beloved brethren, you have known my labours, my anxieties, my cares. You know how I have served my precious Master with many tears. You know my humility, the strength of the temptations that surround me, and the bitter persecution of my enemies. You can testify that in my doctrines I have withheld nothing calculated to do you good. I have taught you in the great congregation, and from house to house. My doctrine has been, "repentance towards God, and faith toward our Lord Jesus Christ." I am now going to a distant city, where, although the vision of the future is clouded with uncertainty, I feel assured of meeting severe trials; but of one thing I have no doubt—*I shall never see your faces any more.* Oh, I cannot but remember how I have preached to you the kingdom of God, and I call upon you to bear witness that upon my garments the blood of your immortal souls shall not be found in the day of Judgment.

Ye fathers of the church, look well to yourselves, and tenderly remember the flock over whom the Holy Ghost hath placed you as a guard. Feed the lambs of Christ. Wolves shall prowl around, and envenomed tongues shall vent their rage on you; but remember that for three years I have borne the burden of your spiritual cares, and warned you night and day with tears. With what a full and bursting heart do I now commend you to God! He is able to build you up, and bestow on you a bright inheritance in heaven. Since I have been with you, I have not burdened you with my temporal wants; I have taught you that the strong should support the weak; and now, once more, I repeat to you the melting words of Jesus—"It is more blessed to give than to receive."

The minister then bowed himself in prayer; but grief rolled like a river over the multitude. Sighs, from a hundred hearts, broke in on the solemn supplication; the fires of devotion were quenched in tears; mourning burdened the highly breathing winds, and the company followed him to the sounding beach, and gazed till the sky and waters mingled, and hid the beloved man of God for ever from their eyes. The twentieth chapter of Acts will reveal the name and place.—*Zion's Herald.*

EXTRACTED FROM ABBOTT'S LIFE.

"It may not be amiss here to relate a narrative that I heard from a pious woman, concerning her brother. He was a young man that had openly and publicly professed deistical principles, asserting that there was no place of future punishment, or in other words, no hell. His conduct corresponded with his principles, and being possessed of a very handsome estate, he soon wasted his constitution by intemperance: finding it decaying very fast, he was advised to try the sea, in order to repair it again.—Accordingly, he took a passage with an old presbyterian captain, that kept up prayer on board, and with whom he often disputed the point, asserting that he firmly believed there was no hell, or place of future punishment. However, they had not been long at sea, before the Lord sent down a mighty tempest, as he did on Jonah: all human probability of surviving was taken away; the captain perceiving their eminent danger, began to exhort them to prepare to meet God, when to his great surprise, the first man that bawled out, was Mr. *No Heller.* The captain being a steady, firm man, turned to him and said, What is the matter with you? I hope you are not afraid to die? I thought you told me that you verily believed there was *no hell.* Oh! said he, all bathed in tears, and wringing his hands, it will do well enough to talk about on land, but it will not do for a storm at sea! However, it pleased God to spare them, and to bring them all safe home again; and he, finding his health a little recovered, began to be ashamed of his testimony at sea, and soon fell into his former excesses again, which brought on his old complaints. He was reduced to a sick bed, and all hopes being gone, as to his recovery; he began to seek God in earnest, and the Lord in his infinite mercy spoke peace to his soul. He continued happy in his love, exborting them that came in his way against all such diabolical principles. He departed this life in a transport of joy, and, I trust, rests where the wicked cease from troubling, and the weary shall forever be at rest.

ETERNITY.

That the conception of eternity may be more distinct and affecting, it is useful to represent it under some temporal resemblances that sensibly, tho' not fully represent it. Suppose that the vast ocean were distilled drop by drop, but so slowly that a thousand years should pass between every drop, how many millions of years were required to empty it? Suppose this great world in its full compass from one pole to another, and from the top of the firmament to the bottom, were to be filled with the smallest sand, but so slowly that every thousand years only a single grain should be added, how many millions would pass away before it were filled! If the immense superficies of Heaven, wherein are innumerable stars, the least of which equals the magnitude of the earth, were filled with figures of numbers without the least vacant space, and every figure signified a million, what created mind could tell their numbers, much less their value! Having these thoughts I reply—the sea will be emptied drop by drop, the universe filled grain by grain, the numbers written in the heavens will come to an end, and how much of eternity is then spent? nothing, for still infinitely more remains.

Fuller's Sapientiam.

AGENTS FOR THE LUMINARY.

IN KENTUCKY.

All the clergymen, who take the paper, together with the following persons:

Fayette County, Samuel Finley, Esq. N. Ferguson, Doct. John Todd.
Winchester, Postmaster.
Mountsterling, Judge Robins.
Flemingsburg, David Morrison.
Alexander's Mills, A. E. Ballard.
Danville, M. G. Youce.
Salvisa, Postmaster.
Harrodsburg Doct. Pawling.
Perryville, Doct. S. Graham.
Nicholasville, Postmaster.
Hopkinsville, George Harlan.
Washington County, Joseph Maxwell.
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Adair County, Alexander Elliott.
Greensburg, Daniel Brown.
Russelville Joseph P. Brown.
Bowling-Green, John Marshall.
Elkton, Capt. W. M'Hadden.
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